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"THE PSALTER OF THE PIG," AN IRISH LEGEND

The following Middle-Irish legend is known to me in five manuscripts: (1) *Book of Fermoy* (*RIA*, p. 54, col. 2, l. 18—p. 56, col. 2, l. 16) with a gap of fifteen lines on page 55. Fifteenth century. Vellum.¹ (2) *23. C. 19* (*RIA*, p. 318, l. 6—p. 321). Written at various times, no part earlier than the late eighteenth century. Paper. (3) *23. M. 47* (*RIA*, Part V, pp. 93–95). Nineteenth century. Paper. (4) *23. M. 50* (*RIA*, p. 154, l. 1—p. 156, l. 6). About 1750. Paper. (5) *24. B. 27* (*RIA*, pp. 292, 294, 296, 298).² Nineteenth century. Paper.

A sixth copy, found in the fifteenth-century vellum *Book of Lismore*, has been printed and translated by S. H. O'Grady, *Silva Gadelica* (London and Edinburgh, 1892, I, 87–89; II, 94–96).

The paper manuscripts, though agreeing in general with the version represented by *Lismore*, contain interesting variants and in some instances serve to improve O'Grady's transcript. The text here printed is based on MS *23. C. 19*, the most complete of the paper copies.

The version in the *Book of Fermoy* differs so markedly from that of the other manuscripts as to justify printing separately. The manuscript is badly defaced and in many places is illegible. Whenever possible I have filled the gaps with readings from the *Book of Lismore*.

Caencomrac, the hero of the *Saltair na nuice*, was abbot of Louth, and, according to the Four Masters,³ died in the year 898: *Caencomhrac Insi Endoimh, epscop 7 abb Lughmaidh, aitti Aenacain, mac Eccertaigh, 7 Dúnadhaigh, mac Eccertaigh ó tat Uí Chuinn na*

¹ There is a short account of the tale in Todd's description of the manuscript, *Proceedings of the Royal Irish Academy, Irish MSS Series*, I, No. 1 (1870), p. 21.

² The text is here accompanied by a rough English translation.

³ *Annals of the Kingdom of Ireland by the Four Masters*, ed., John O'Donovan, I, Dublin, 1856.

mbocht, dég an treas lá fichet Julí, "Caenchomrac of Inis Endaimh, bishop and abbot of Louth, tutor of Aenacan, son of Ecertach, and of Dunadhach, son of Ecertach, from whom are descended the Ui Cuinn na mBocht,¹ died the twenty-third day of July." The Ecertach who figures in our tale as a son of Aedacan, is doubtless a reminiscence of the personage of the same name referred to in the annalistic passage, where Ecertach is the father of Aenacan. The Four Masters record the death of Ecertach at the year 893: *Egertach, airchinnech Eccailsi bicce, athair Aenacán 7 Dunadhaigh, dég*, "E., archdeacon of *Ecclais bec*, father of A. and D., died." Eogan, represented in the legend as the brother of Ecertach, is perhaps to be identified with an Eogan who appears in a genealogy of Conn na mBocht as the grandfather of Ecertach: *Maolfinden, mac Cuinn [na mBocht], mic Joseph, mic Donnchadha, mic Dunadhaigh, mic Eicceartaigh, mic Luachain, mic Eoghain, mic Aodhagain, mic Torbaigh, mic Gormain, do Uibh Ceallaigh Breagh*, "Maolfinden, son of Conn . . . son of Ecertach, son of Luachan, son of Eogan . . . of the O'Kellys of Breagh" (*F.M.*, ad an. 1056). As in the annals, the Eogan of the legend is represented as the son of Aedacan. His death is recorded by the Four Masters at the year 845: *Eoghan .i. angcoire, mac Aedhagáin, mic Torbaigh, ó Cluain mic Nóis, décc*, "Eogan, the anchorite, of Clonmacnoise, son of Aedacan, son of Torbach, died." According to the same authority Aedacan died at Clonmacnoise in the year 834: *Aodhagan mac Torbaigh, abb Lucchmaidh, décc ina ailethre hi cCluain mic Nóis; Eoghan, mac Aedhagáin, ro ansidhe hi cCluain mic Nóis, conadh uadha ro chinset Meic Cuinn na m-bocht innte*, "Aedacan, son of Torbach, abbot of Louth, died on his pilgrimage in Clonmacnoise; Eogan, son of Aedacan, remained in Clonmacnoise and from him are descended the Mac Cuinn na mBocht there." The Hy-Many of the legend is the native district of the O'Kellys.² That Eogan should come to be regarded as the brother of his grandson is quite in accord with recognized habits of tradition.

¹ The Conn na mBocht here referred to is identified by Zimmer (*Zt. f. vergl. Sprachforsch.*, XXVIII [1887], 674) with the grandfather of Maolmuire, the scribe of the *Lebor na hUidre*. According to the Four Masters, Conn died in 1059.

² John O'Donovan, *The Tribes and Customs of Hy-Many, Commonly Called O'Kelly's Country* (Irish Archaeological Society), Dublin, 1843, pp. 2 ff.; *The Tribes of Ireland*, Dublin, 1852, p. 37, n. 7.

Caencomrac is referred to in several other early Irish documents. In the *Annals of Ulster* (Ed., Wm. M. Hennessy, I, Dublin, 1887), he is called *episcopus et princeps Lugmaid* and his death is recorded at the year 902. In the *Martyrology of Gorman* (Ed., Whitley Stokes [Henry Bradshaw Society], London, 1895, p. 143) his day is given as July 23, and a gloss adds: *epscop, ó Inish Éndaimh for Loch Ribh. Cain Comrac Innsi Endaimh* is also referred to at July 23 in the *Martyrology of Tallaght* (*Calendar of Irish Saints, the Martyrology of Tallaght*, ed., Matthew Kelly, Dublin, N.D., p. xxx).¹ The *Martyrology of Donegal* contains the following entry at July 30: *Caencomrac ó Inis Éndaim for Loch Ribh, acus rob epscop é i gCluain meic Nóis ar dtús, do muintir Dega a chénéil, acus ro fágaib Cluain ar méd a airmidne innte ár ro adairset na comfhoigsi é amail fháid, co ndeachaid d'iarraid uaignesa for Loch Ribh iaram*, "Caencomrac of Inis Endaim in Loch Ree, who at first was bishop in Clonmacnoise, his kinship was of the *muintir Degha*;² and because of the excess of reverence paid him there—for the neighboring people venerated him as a prophet—he left Cluain and went to seek solitude in Loch Ree." (Cf. *Silva Gadelica*, II, 472, 518).³

The name Mochta, attached to Caencomrac in the *Lismore* version of the legend, was borne by several saints in early Ireland. The most famous of these founded the monastery of Louth⁴—a fact which may account for the name being connected with Caencomrac. He is commemorated at August 19, and his death is recorded by Tigernach (*Revue celtique*, XVII [1896], 134), the *Annals of Ulster*, and the Four Masters at 534.⁵ The life of St. Mochta (Maucteus) is given in the *Acta sanctorum* (Boll.), XXXVII

¹ July 23 is also given as his day in the tract *De quibusdam episcopis*, compiled by Duaid mac Fírbis in 1633 (*Proceedings of the Royal Irish Academy, Irish MSS Series*, I, No. 1, p. 114).

² Caencomrac's family, the *Úi Degha*, is mentioned in the *Book of Leinster* (Facs., 337, a; cf. *Silva Gadelica*, II, 472, 518).

³ The name *Caencomrac* is common in the Irish monastic records. See, for example, *F. M.*, ad an. 787, 927, 934, 941, 945, 952, 961, 986; *Proceedings of the Royal Irish Academy, Irish MSS Series*, I, No. 1, p. 100.

⁴ Cf. Alphons Bellesheim, *Geschichte der katolischen Kirche in Irland* (Mainz, 1890), I, 78.

⁵ Cf. *Adamnan's Life of St. Columba*, ed., Wm. Reeves, Edinburgh, 1874, p. 248; Bury, *Life of St. Patrick*, London, 1905, pp. 309 f.; *Martyrology of Gorman*, ed. cit., p. 161; Rhŷs, *Celtic Folk-Lore Welsh and Manx*, Oxford, II (1901), 545; J. H. Todd, *St. Patrick, Apostle of Ireland*, Dublin, 1864, pp. 29 ff.

(1867), 745, and in the *Acta sanctorum Hiberniae ex codice Salmaticensi*, ed., de Smedt and de Backer, Edinburgh and London, 1888, pp. 905 ff.¹

Loch Ri (Ribh), now Loch Ree, an expansion of the Shannon between Athlone and Lanesborough, is famous in Irish history and legend.² Its islands appear to have been favorite resorts of Irish monks during the Middle Ages,³ and during the Norse period they were subject to frequent depredations at the hands of the vikings.⁴ According to the *Aidead Echach maic Maireda*, found in *LU*, the lake was formed from the urine of a horse given to Ribh by the fairy king Mider.⁵ A monster that dwelt beneath its waters was slain by Finn mac Cumhail (*Transactions of the Ossianic Society*, II, Dublin, 1855, p. 55; VI [1861], 122). The Irish notes to the *Martyrology of Oengus*⁶ contain an account of Fuinche the Rough, who was so called because "when they sought to wed her to a husband . . . she sprang into Lough Erne and passed under water, both fresh water and sea, till she appeared at Inis Clothrann [now Quaker's Island, in Loch Ree] and came to Diarmait,⁷ who asked her on what business she was bound. Then she tells him her tales, and thus was she, with shells and sea-slime (*turscair* [var., *trustur*] *muiride*) cleaving to her."

The story of the monastery beneath the lake and of Caenhomrac's sojourn therein appears to be of local origin and, in its present form, is the work of a writer who was acquainted with the monastic tradition represented by the annals. It is more or less closely

¹ There is said to be a life of Mochta in Colgan's *Acta sanctorum*, but this work is not accessible to me in Chicago.

² Cf. James Woods, *Annals of Westmeath, Ancient and Modern*, Dublin, 1907, pp. 145, 148 ff.; T. O. Russell, *Beauties and Antiquities of Ireland*, London, 1897, pp. 47 ff.; John O'Donovan, *Tribes and Customs of Hy-Many*, p. 10; *F.M.*, I, p. 557, note f.

³ *Annals of Clonmacnois*, ed., Denis Murphy, Dublin, 1896, ad an. 547; *Journal of the Royal Society of Antiquaries of Ireland*, 1901, p. 69. See further Dom Louis Gougau, *Les Chrétientés celtiques*, Paris, 1911, p. 103, and the works there cited.

⁴ Cf. *Annals of Ireland: Three Fragments*, ed., John O'Donovan (Irish Archaeological and Celtic Society), Dublin, 1860, *passim*; Margaret Stokes, *Early Christian Architecture in Ireland*, London, 1878, p. 99. One of the prerogatives of the king of Cruachain was "to have a fleet on Loch Ri" (*Leabhar na g-Ceart*, ed., John O'Donovan [Celtic Society], Dublin, 1847, p. 265). See further James Woods, *op. cit.*, p. 149 f.

⁵ *Silva Gadelica*, I, 233 ff.; II, 265 ff. Cf. *Rev. Celt.*, XV (1894), 482 f.

⁶ *Martyrology of Oengus: Féilire Óengusso*, ed., Whitley Stokes [Henry Bradshaw Society], London, 1905, p. 51.

⁷ Patron saint of the island; fl. c.540. Cf. *Mart. of Oengus*, p. 35; *Mart. of Gorman*, p. 13.

paralleled by many accounts of sunken churches, castles, and cities and of visits made by mortals to the subaqueous world in medieval romance and in modern folk-lore.¹

Early Celtic tradition is particularly rich in accounts of uncanny swine.² One of the oldest and best-known Irish stories is that of the pigs of Derbrenn, which were human beings transformed into animals.³

TEXT OF THE *SALTIR NA MUICE* FROM THE *BOOK OF FERMOY*

Seel Saltrach na Muic annso sis.

Espuc amrai boi hi Cluain maic Nóis, Coenchomrach Indsi Endoim a ain[m]. Do muintir Degad a ceinel, 7 dia oilethri dochuaid . . . (?)⁴ uail. Ba mor tra a airmitin a Cluain, ar [r]ofindadh anti dib nogebadh focharice [no pian no-]fuiged, 7 atbeiread raithi reim . . . ⁵nogeibedh báss. An tan ba mor [le]is onoir a Cluain,—oir no-adairsed he amal faith

¹ In addition to the citations enumerated in *Modern Philology*, XII (1915), 603, nn. 2 and 3 (cf. *Modern Philology*, XIII [1916], 731 ff.), see T. C. Croker, *Researches in the South of Ireland*, London, 1824, p. 98; Edward Davies, *Mythology and Rites of the British Druids*, London, 1809, p. 146; Rhÿs, *Celtic Folk-Lore*, I, pp. 74, 191 f., 381 ff.; II, 426 ff. 436 ff.; Arthur C. L. Brown, *Anniversary Papers by Colleagues and Pupils of George Lyman Kittredge*, Boston and London, 1913, pp. 236 ff.; *Ulster Journal of Archaeology* VII (1859), 348; Lady Wilde, *Ancient Legends of Ireland*, rev. ed., London, 1899, p. 248; M. A. Courtney, *Cornish Feasts and Folk-Lore*, Penzance, 1890, pp. 66 ff.; Robert Hunt; *Popular Romances of the West of England*, a new impression, London, 1916, pp. 189 ff.; Robert C. Hope, *Legendary Lore of the Holy Wells of England: Including Rivers, Lakes, Fountains, and Springs*, London, 1893, pp. 132, 181; J. F. Campbell, *Popular Tales of the West Highlands*, London, III (1892), 421 ff.; Marie Trevelyan, *Folk-Lore and Folk-Stories of Wales*, London, 1909, pp. 11 ff. Fletcher S. Bassett (*Sea Phantoms: or Legends and Superstitions of the Sea and of Sailors*, Chicago, 1892, p. 480) tells a modern Irish yarn connected with the town of Kilkokeen, which, like the monastery in the *Saltair na muice*, lies beneath the Shannon River. "It was said that, in 1823, a boat's crew of fifteen men were seen in church, who came from this subaqueous village, to receive spiritual consolation. The legend further relates that a ship came into the river one night, and anchored here at the wharves of a fine city. The next morning, one of the inhabitants came aboard, and engaged them to go to Bordeaux; and the day after their return with a rich cargo, the city sank and never reappeared." According to a Shropshire tradition, a monastery once stood on the ground now occupied by Colemere. A spring near the monastery burst forth and overwhelmed it. The chapel bells may still be heard ringing at certain times (C. S. Burne, *Shropshire Folk-Lore*, p. 67). For a church overwhelmed by water and "now represented on dry land only by a hermit in a violent hurry," see *Celtic Review*, III (1906-7), 273. See, further, Paul Sébillot, *Le Folk-Lore des Pêcheurs*, Paris, 1901, p. 359 ff., and Franz Schmarsel, *Literarhistorische Forschungen*, Heft 53, Berlin, 1913, pp. vi-viii (Bibliog.), pp. 62 ff.

² Cf. Rhys, *Celtic Folklore*, II, 501 ff.; J. A. MacCulloch, *The Religion of the Ancient Celts*, Edinburgh, 1911, pp. 209 ff.; see further *Transactions of the Kilkenny Archaeological Society*, II, 303 ff.; *Revue celtique*, XV (1894), 475.

³ *Revue celtique*, XV (1894), 471.

⁴ "erb eb" (?) at the end of a line.

⁵ "reim" at the end of a line.

—as ed dorinde: teact cu hInis Endaim for Loch Rí di oilithrí, ar ba huain leis fri hórt 7 oifrend. Batar *tra* drem dia manchaib-sium, 7 no-aithigdis for tír amach ar cend almsan 7 phrimiti fer Teabtha, or *bátar* fir Tethfa a ngeillsine cu mor dosom .i. an *cét* orc 7 an *cét* loeg 7 an *cét* uan 7 bairgen gacha loisti, 7 ní berthi a n-*ár tar nónmor acht* cu mbeitis fa ciss dosom, 7 dixit:

“Adlochar dom rí;
fir Tebthai dia tír
ní ragonsat *nech*,
nír gonad *nech* dib.

“Atbeirim-si frib,—
ní fa bec an bad—
acht cu luaite mé,
bid nónmor *bar* n-ar.

“Ocus gid uathad daib,” or se, “ocus gid sochaide bess an *bar* n-aighaid, *acht* cu nderntai m’umrad-sa (?), do soisti slán.

“Nónmar a Tebthai tririg,
roed míli do mílib,
denat Coencomrac d’imrad,
roisid imshlán dá rí[rí]b[ib].”

Do-bid-sium *itir* Cluain 7 Inis Endoim .i. seal(?)¹ Aroili la n-and dosom an Inis [Endoim] lotar na manaig asin indsi. Lotar Eoglán 7 Ecer-tach d[á] bronndaltai an cl[éirigh] .i. da mhac Aedacáin [d’Íb] Maine, cu rangatar Sliab Liat[r]o[ma] a n-Ib Maine]. Din *bátar* ua Fannain oc seile gur marbsat traed (?) do mucaib altai. Dorads[at] banb dona cléirchib. Tuesad *tra* na cl[éirigh] an banb-sin leo co hInis Endoim. Curset forsin ngabail boi os cind na teined. Tiagait fein for fud na hindsí do gabail a salm. Fagaib[er] Coencomrac na *henar* sin durtaigh. Nir cia[n] do cu faca an scal mor cuice a bun na tuinde. Bendaigis don cléirech. Bendeais an cléirech dosom. “Can tanaigais, a chleirig?” or Coenchomrac. “Don tuind-si amuig,” ol an fer mor. “Cid tuc sund?” or Coencomrac. “A ndiaid na muice ut,” or seisem, 7 tuc a osnaid os airt a carad. “Cred sin?” or Coencomrac. “Ní *hansa*,” or se. “Mainistir fil linde san(?)”²

“[C]red sin?” or Caencomhruc. “Ní *hansa*,” or se. “Mainistir fil linne

¹ “m and dib(?)” at the beginning of a line.

² MS, “sei” (?) at the end of a line. On the next line the scribe adds: Don leitsi amuig don duilleog ata in cuid eli don scel-s[o]: The rest of this story is overleaf. The remainder of the column is occupied by a memorandum. Cf. *Proceedings of the Royal Irish Academy, Irish MSS Series*, I, No. 1, p. 21. The tale is continued in a different hand on p. 56.

fón loch-sa anois, 7 doronsad macaim na mainistreich . . . ¹ [im]marbaidh cor cu[i]red amach iat hi rachtaib muc, 7 is iat do marbadh hi sleib Liathtroma, 7 is aen dibside inti fil forsan ngabail ugud, 7 is meisi a athair collaide ón, 7 ac so duið sunn a shaltair am' laim-si, 7 dobeirim duid-si hi, a C[h]aencomhruc, ar n-aentadh 7 for anmuin inti diar rofoghain cusan-iugh, or da maradh budhein e, is maith doregerudh in sthalm gabail." Saltair na Muice alberthai fria iarsin, 7 romair si fri ciana iarsin hi Cluain mac Nois. An banbh adberthae fri hEoghan 7 ba he-sin in banbh re . . . oel (?)² tuirc. Cedaigis in cleirich don fhir moir (?) a mhac do breith lais dia adhnaic. Faemais. "[Ci]d duit, a Chaencomhraic, gan techt limsa do fhég[a]dh na mainisdrech?" Lodar diblínaib fon loch [issi]n mainistir. Tic Caencomrac on tráth go roile [i]nte oc urd 7 oc oiffrind. Machtnaighidh [in n-in]adh (?) 7 a haine. "Ni hanna la Dia," ol in cléirech, "[ar n-aitr]eb fo uisci fnas isna hinadaib ele." [Ocus tic] Caencomrac iarnabaruch dia thigh 7 se [lán] do urscur in locha, 7 no-athaighed [. . . c]o minic don mainisdir-sin in cen [do m]air (?) Ní bidh dichleith fair ínte [o sin am]ach.

Teighdis iarum cléirigh Locha Ri g[ach Di]ardain Cásc do Inis Endoimh do [shaigdh Chae]ncomhraic ar daigh ola do coisercadh. [Dogní]dh-sum tra ort ocus oiffrinn 7 co[] . . . proic[e]pt gacha Diardain Cásc. [Ba gnathr f]leadugad issin lo sin iar n-urd [7 iar n-aifreann. Doberar]iarum linn 7 biadh dona cl[éir]hib amail doberth[ad] (?) dogres. Luidh Caencom[rac] uathib im]ach combai irmhor in lae ina n-egmais. Tig dia saigdh iarum 7 iad ag praindiugud. Bennachais doib; bennachtsat-sumh dosumh on mudh cedna. Docí tra na mísa lán do shaill occa . . . ³ oca tomait ga baidh for a cairiugud im tomhailt na sailli isin Co[r]ig[us] co tard cursugud mór forro, 7 rogab ferc 7 lonnus mor é, curfas bruth dermhair air conar fedsat fegadh in aghaidh la ruithnem na diachta bai in a ghnuis. Teit Caencomrac uatha amach iarsin 7 ni facus riam asa haithli, 7 ni feass in fo an loch dochuaidh do aitreab isin mainistir do scarudh fri cleasrudh in thsaeghail 7 na cléirech no in aingil rostogaib docum nime, 7 nir chaitset sruithe na nGaideal feoil issin Chaplait osin amach.

Fin[it].

TRANSLATION

The Tale of the Psalter of the Pig here.

There was a noble bishop in Clonmacnoise; Caencomrac of Inis Endaim was his name, his kinship was of the *muinter Dega*. And on his pilgrimage he went [to Clonmacnoise . . . ?]. Great then was the

¹ Erasure in MS.

² "oel(?)" at the beginning of a line. Read "beol" as in *Lis*?

³ Erasure in MS.

reverence paid him in Cluain; for he would learn whether any one of them should have reward or punishment, and he would tell the quarter of the year . . . in which he should die. When the honor paid him at Clonmacnoise became too great in his eyes,—for they revered him as a prophet—what he did was to go to Inis Endaim in Loch Ree for a pilgrimage, because in that place he thought there was leisure enough for performing the canonical order and for mass.

[With him] there was a company of his monks, and they used to go out upon the mainland for the alms and first-fruits of the men of Teffia.¹ For the men of Teffia were greatly in submission to him: to wit, the first pigling and the first calf and the first lamb and a loaf for every kneading trough; and their slain should not be more than nine provided they were under *cess* to him.² And he said:

“I give thanks to my King!
The men of Teffia, for their land
They have slain no one (?);
None of them has been slain.

“I say unto you,—
Not small the friendship—
Provided only you invoke me,
Your slain shall be nine.

“And though there be few of you,” said he, “and though there be a multitude opposed to you, provided only you think of me (?), you shall reach safety.

“Nine men out of melodious Teffia
Against (?) a hundred thousand of thousands,—
Let them think on Caencomrac;
Verily they shall reach safety.”

For a while he dwelt between Cluain and Inis Endaim, first in one, then in the other (?). One day, while he was in Inis [Endaim], the monks went out of the island. There went Eogan [and Ecertach], two dear disciples of the cleric, the two sons of Aedacan of [Hy-]Many, till they reached Slieve Leitrim [in Hy-Many]. There the Ui Fannain were, hunting, and they killed a number (?) of wild pigs. They gave a pigling to the clerics.

¹ A district comprising parts of the present counties of Westmeath and Longford. John O'Donovan, *The Topographical Poems of John O'Dubhagáin*, etc. (Irish Archaeological and Celtic Society), Dublin, 1862, notes, p. ix. Cf. *Revue celtique*, XVI (1895), 80.

² An Irish life of St. Grellan, the patron saint of the Hy-Maine, gives *gach ced arc is gac ced uan* (every firstling pig and every firstling lamb) as part of the tribute paid by the tribe to Grellan. (O'Donovan, *Tribes and Customs of Hy-Many*, p. 13.) *E singulis Manachiæ domibus patroni sui S. Grillani successoribus tres denarii quotannis, primus porculus, primus agnus, et primus equinus, deferebantur.* (Lynch, *Cambrensis Eversus*, ed., Kelly, II, 508.

Then the clerics carried the pigling with them to Inis Endaim. They placed it on the fork that was over the fire. They on their part go about the island to chant their psalms. Caenchorrac is left alone in the oratory. He was not long so till he saw a great phantom coming toward him out the bottom of the water. [The phantom] saluted the cleric; the cleric saluted him. "Whence hast thou come, O cleric?" said Caenchorrac. "Out of the water," said the big man. "What brought thee here?" said Caenchorrac. "[I have come] for the pig yonder," said the former, and sighed . . . (?). "What's that?" said Caenchorrac. "Not hard to answer," said he. "We have a monastery in the . . . (?)."¹

"What's that?" said Caenchorrac. "Not hard to answer," said he. "We have a monastery under this lake now. And the young men of the monastery committed sin, so that they have been put out in the form of pigs, and it is they who were killed in Slieve Leitrim. And one of them is he on the fork yonder, and I am his mortal father. And here is his psalter in my hand, and to thee I give it, O Caenchorrac, . . . (?)² of our union and for the soul of the person whom it served until to-day, for if he himself now lived, it is well he would have arranged the psalm-singing." Thereafter it was called the Psalter of the Pig, and it remained for a long time in Clonmacnoise. Eogan was called *in Banbh*, for he was the pigling with a boar's mouth(?). The cleric permitted the big man to take his son with him to bury him. He consented. "Why not come with me, O Caenchorrac, to see the monastery?" They went together under the lake into the monastery. Caenchorrac remains in it from one canonical hour till the corresponding one next day performing canonical service and mass. He wonders at the place (?) and its delightfulness. "It is as easy for God," said the cleric, "[to cause us to dwell (lit., our dwelling)] under water as in other places." [And] on the morrow Caenchorrac [goes] home, and he [covered with] lake wrack.³ And he used often to visit that monastery as long as he lived (?); nothing was hidden from him therein from that time forth.

Afterwards the clerics of Loch Ree used to go every Easter Thursday to Inis Endaim to [visit] Caenchorrac that he might consecrate oil for them. He used to celebrate canonical service and mass and . . . preaching every Easter Thursday. A banquet [was usual] on that day after the celebration of the hours [and mass]. Thereupon food and drink [is given] to the clerics [as it was always given (?)]. Caenchorrac went out [from them] and was absent from them during the greater part of the day. Thereafter he comes to them while they were at meat. He greeted them; they

¹ For the gap, see p. 448, n. 2, above.

² Though no gap is apparent at this point in the manuscript, something seems to be missing.

³ Compare Fuinche's condition in the story given above, p. 446.

greeted him in the same manner. Then he sees the platters full of bacon, and them eating it. Thereupon he took to chiding them for eating the bacon in Lent, and he reproved them severely. And great anger and indignation seized him so that his wrath increased mightily, and they could not look him in the face because of the brilliance of the godliness in his countenance. Then Caencomrac goes out from them, and he was never seen afterwards. And it is not known whether he went to dwell under the lake in the monastery so as to shut himself off from the reveling of the world and of the clerics or whether the angels took him up to Heaven. And from that time forth the wise ones of the Gael have never eaten flesh on Maunday Thursday.¹

TEXT OF THE *SALTÁIR NA MUICE* FROM THE MODERN MANUSCRIPTS

Easpuc² uasal rábái i *Cluain* maic Nóis, Caon Comrac a ainm 7 Mochta a ainm ar tús. Mac oighi hé 7 comharba De, 7 da oilithri dochuaidh co *Cluain* maic Nóis. Ba mor tra³ a airmitin 7 a⁴ chadhus i *Cluain*, aro finnad⁵ o Dia gac æn dibh no gheabed bás in fuighbed fochraic no in fuigh[b]edh pian, 7 no indisedh do chách in bhliadhain do gheibedh bás in ráithi déadhnach don bhliadain a imt[h]us. Ba mór lais iarum a⁶ airmhitin i *Cluain*, 7 táinic co hInnis Eandaimh for Loch Ri a ailithe do dheadnamh⁷ innti, ar ba huaighech⁸ leis hí fria hórd 7 aifreann 7 írnaighthi.

Bhatar dream úrnaighthec do mhanchaib na fharradh ínnte, 7 no théightis for tír immach air ceann almsain 7 primhidin i Teathbha, ar do bhatar fir Theabhtha i n-geillsine mhóir dho .i. céad arc 7 céad lægh 7 céad

¹ Cf. Whitley Stokes, *Lives of Saints from the Book of Lismore* (Anec. Oxon.), Oxford, 1890, s.v. *caplait* in Index. On the consecration of oil, the feast (in commemoration of the Last Supper), and other ceremonies of Maunday Thursday (the fifth day of Holy Week), see Brand, *Popular Antiquities of Great Britain*, ed., W. C. Hazlitt, I (London, 1870), p. 84; K. A. H. Kellner, *Heortology, a History of the Christian Festivals from Their Origin to the Present Day*, London, 1908, p. 72; G. Rietschel, *Lehrbuch der Liturgik* (Sammlung von Lehrbüchern der praktischen Theologie), I (Berlin, 1900), 197. On the severity of the Lenten Rule in Celtic monasteries, see F. E. Warren, *The Liturgy and Ritual of the Celtic Church*, Oxford, 1881, p. 146.

² 23. C. 19 lacks title. 24. B. 27, "Sgeal air Loch Ri"; 23. M. 47, "Psaltair na Muice annso"; 23. M. 50, "Saltair na Muice annso." O'Grady's text is headed: "Imthecht Caencomraic."

³ 24. B. 27, 23. M. 47, and 23. M. 50, "trath."

⁴ 24. B. 27, 23. M. 47, and 23. M. 50 omit.

⁵ 24. B. 27, "arna fionnad"; 23. M. 47, and 23. M. 50, "ara fionnadh."

⁶ Omitted in 23. M. 50.

⁷ 23. C. 19, "7 a ailithe do dheadnamh"; 23. M. 47 and 23. M. 50, "do déanamh a oilithre."

⁸ 23. C. 19, "huaigec."

uan¹ 7 bairghíon gacha loisdi 7 screapal gacha caithreach, 7 nac rachadh a n-ar dar nonbar acht co mbéidis fo screapal dosam, amail isbert:

"Atlocar² dom rígh;
fir Teabhtha dia tír,
ní ró ghonsat neach,
gonad neach díbh.³

"Adeirim-si fribh,—
ní ba brec in bádh,⁴—
mad⁵ luatte me,
bid nonbur bar n-ár.

"7 *deirim frib-se*,⁶ gid sochaidi bes in bar tograim, giamba huathadh doibh, acht co nder[n]tai m'imrath-sa, ragthai slan," dia n-ebert.⁷

"Nonbur a Teabhtha⁸ thiri,
fri⁹ cé^t mile dho milib,
denat Cæncomrac dh'imradh,
raghat imshlan dia tíribh.¹⁰

"Ní berat buidhine a mbuadha
dho shluaga domon cia,
acht co mbiad¹¹ cum fhoghnadh-sa,
is am¹² fhoghnadh dho Dhia."

Dobhf-siam¹³ amlaidh sin idir Chluain 7 Inis Endaimh seal. Feacht dia mbúi in Inis Endaimh, lotar na manaigh immach. Luid Eogán 7 Eicertach, dá mac Ædhacain¹⁴ d'Ibh Maine, dá bron[n]dhalthadh in chléirigh co ránn-catar sliabh Liatroma a n-Ib Maine. Is ann batar I Fannain¹⁵ oc seilg isin

¹ "cead arc—uan": 23. M. 47 and 23. M. 50, "céad úan 7 céad órc 7 céad laodh." For "orc" 24. B. 27 reads: "torc."

² 24. B. 27, 23. M. 47, and 23. M. 50 omit this and the following stanza.

³ For the last two lines *Lis.* has:

"nír gonadh nech dhibh,
ní ró gonsat nech."

⁴ *Lis.*, "bágh."

⁵ *Lis.* adds "dia."

⁶ 7—"frib-se": *Lis.*, "Ocus dono for sé."

⁷ 7 *deirim*—"n-ebert": omitted in 24. B. 27, 23. M. 47, and 23. M. 50.

⁸ 23. C. 19, "Teadbha (?)."

⁹ 24. B. 27, 23. M. 47., and 23. M. 50, "fria."

¹⁰ "dia tíribh": 24. B. 27, "do riribh"; *Lis.*, "dia tirib"; 23. M. 47 and 23. M. 50, "dā riribh."

¹¹ 23. M. 47, "mbéara"; 23. M. 50, "mbearadh(?)."

¹² Omitted in 24. B. 27, 23. M. 47, and 23. M. 50; *Lis.*, "m'."

¹³ 24. B. 27, 23. M. 47, and 23. M. 50, "Dobhi."

¹⁴ 24. B. 27, 23. C. 19, "Ædhacán"; *Lis.*, "Aedhacán."

¹⁵ 24. B. 27, 23. M. 47, and 23. M. 50, "Flainn."

tsleibh. [7] ro mharbsat¹ drecht do mhucuibh alltha ann,² 7 do radsat bandh do na clérchibh dhibh, 7 tucsat leo dia tigh é 7 ró chuirset for sin ngabáil i cind na teinedh. 7 mar dobhí in cleireach a gabail a shalm co facaidh in fer mor chuici ó bhun na tuinne asin loch. Beannachais don chleirech 7 beannachus in cleirech dosum. "Is maith (ar se) na freicearadh³ in tí atá forsin ngabáil i cind na teinedh thu, 7 na ghebbadh⁴ salma leat.⁵ "Cread sin itir ón?"⁶ ar Cæncomrac. "Ninsa (air se). Mainistir fil lindi fón loch-so thios, ar ní dailghi lasin ccoimhdhi áitribh daine fó na hu[i]scibh⁷ ina isna hindadaibh aili; 7 do ronsat macaeimh na mannaistreach imarbhús co ro chuir it mach i richt muc 7 corab iat⁸ ro marbadh aniugh i sliabh Liat-roma, 7 aen dibh sin intí fil for sin ngabhail i cinn na teinedh, 7 is misi a athar collaidhe, 7 ac so a shaltar am laimh, 7 doberim duit si í.⁹ Saltair na nuici atberthi fria iarum, 7 romhair¹⁰ fri ré fada i Cluain mac Nois. In bandh dono at berthi fri hEogan 7 badh hesin in banbh fri béol tuirc. ⁷¹ceadaidus Cæncomhrac dosom a bhreith¹² leis dia adhnaic. "Cidh duit, a chleirigh (ar se) nac tice limsa d'féghad na mannistreach itá fon loch so shíos?"¹³ "Ragat" (ar Cæncomrac). Lotar in dís fon loch 7 tiagat isin mainnisdír 7 tic Cæncomrac on tráth co arail innte, 7 tic arnabhárach¹⁴ da tigh 7 sé lán do thruscur in locha. 7 do tathaid[edh] co minic fon loch, 7 ní bídh dicleidh do uirre o sin imach cein ba beao.

Tictis cleirigh Locha Rí gach Dardain Cásc co hInis Endoim do shaigidh Cæncomraic fo daigin¹⁵ ola do choisrecadh¹⁶ dhóibh 7 do ghnídh¹⁷ som árd 7 aifreann, 7 coisrecadh¹⁸ ola 7 próiceapt dóibh. Ba gnáth fleaghachus¹⁹ isin lo sin iar n-ord 7 iar n-aifreann. Doberar²⁰ iarum linn 7 bia dona cleirchib

¹ 23. M. 47 and 23. M. 50, "7 ro mharbhud."

² "ro mharbsat—ann": omitted in 24. B. 27. "alltha ann": 23. M. 47 and 23. M. 50, "allta san tsliabh"; *Lis.*, "allaid ann."

³ 24. B. 27, "ro freagradh"; 23. M. 47 and 23. M. 50, "no freagradh."

⁴ 24. B. 27, "ro ghebbadh"; 23. M. 47, "ro geabhadh"; 23. M. 50, "no geabhadh."

⁵ 23. M. 47, "riot."

⁶ "itir on"; 24. B. 27, 23. M. 47, and 23. M. 50 omit.

⁷ 23. M. 47 and 23. M. 50, "huisgidhibh."

⁸ "corab iat": 23. M. 47 and 23. M. 50, "gurbadh iadh."

⁹ "duit si í": 24. B. 27, 23. M. 47, and 23. M. 50, "si dhuit í."

¹⁰ 23. M. 47 and 23. M. 50, "ro marbh (!)."

¹¹ "In bandh dono—tuirc 7": omitted in 24. B. 27, 23. M. 47, and 23. M. 50.

¹² "a bhreith": 24. B. 27, 23. M. 47, and 23. M. 50, "an bhanbh do bhreith."

¹³ "so shíos": 23. C. 19, "fa thios." *Lis.*, "sa tís."

¹⁴ 24. B. 27, 23. M. 47, and 23. M. 50, "arabárach."

¹⁵ 23. C. 19 and 24. B. 27, "daingin."

¹⁶ "ola do choisrecadh": 23. M. 50; 23. C. 19, "ola coisraca"; 24. B. 27, "ola choisraca"; *Lis.*, "ola do choisercadh."

¹⁷ "do ghnídh"; 23. M. 47, "do ní."

¹⁸ *Lis.*, "coisercadh."

¹⁹ *Lis.*, "fledhugad."

²⁰ 23. M. 47 and 23. M. 50, "doberthar."

amal do-berthí do ghrés. Luidh Cæncomrac uaithibh imach 7 tic¹ urmhór in lai na n-ecmus, 7 tic² dia saighit³ iar sin isin tec i mbátar ic proinniughadh, 7 beanachus dofbh 7 beanaighid⁴ dosum o'n⁵ modh céadna. Atehi na miasa lan do shail aca ica⁶ tomuilt 7 gabhus for⁷ a cairiugad⁸ im thomuilt na saille isin Cargha[i]s, 7 dorat cursachad mór forra, 7 róghabh ferg 7 lonnus dermair e conár fhedsat féghad na aigidh fri ruithneach na diadhachta bui in a ghnú[i]s. Teithit⁹ na cléirice roimhe 7 ronghab crith 7 omhan in shæilachta.¹⁰ Teait¹¹ Cæncomrac immach uatha¹² 7 ní fhacus¹³ ó sin ille. 7 ní feas in fón¹⁴ loch dochuaidh do áitreabh isin mainisdir do¹⁵ fhoghnámh do Dhia 7 do dheadhdháine fri forbannuibh arsata,¹⁶ no an¹⁷ aingil rucsat a anam¹⁸ dochum nimhe. 7 nír chaithsiat sruithi Gæidal feóil Charghais dá¹⁹ aithle sin.

¹ *Leg.* "tuc" (cf. *Silva Gadelica* I, 89).

² *24. B. 27, 23. M. 47, and 23. M. 50, "tígeadh."*

³ *24. B. 27, 23. M. 47, and 23. M. 50, "theigh."*

⁴ *23. C. 19, adds "Caoncomrach." For "beanaighid" Lis. reads "bennachais cach."*

⁵ *23. M. 47 and 23. M. 50, "ar an."*

⁶ *24. B. 27, "ag."*

⁷ *24. B. 27, 23. M. 47, and 23. M. 50, "ag."*

⁸ *24. B. 27, "ccairtfughadh."*

⁹ *23. M. 47, "teithe"; Lis., "teichit."*

¹⁰ "in shæilachta": *24. B. 27, 23. M. 47, and 23. M. 50, "do faolachta."*

¹¹ "crith—Teait": omitted in *Lis.*

¹² *23. C. 19, "uath"; omitted in 24. B. 27.*

¹³ "ní fhacus": *23. C. 19, "fhactus"; 24. B. 27, "fhacus."*

¹⁴ *Lis., "fo."*

¹⁵ *Lis., "co."*

¹⁶ "do dheadhdháine—arsata": *24. B. 27, 23. M. 47, and 23. M. 50, "do scarthan fhria claoindeacraibh daoinne"; Lis., "do . . . ocus fri forbannuibh ársata."*

¹⁷ Omitted in *23. C. 19.*

¹⁸ *23. M. 50, "ainm."*

¹⁹ "Charghais dá": *24. B. 27, 23. M. 47, and 23. M. 50, "san Caplait na."*

TOM PEETE CROSS

UNIVERSITY OF CHICAGO